

Will You Now Join Us For 3000?

Dear Reader: We ask you to join us in one grand effort to begin the new century with 3,000 subscribers. The list has been growing, but very slowly, yet we believe that if every reader of the paper will make at least some little effort the much desired number will be reached, and we can begin the new century with what we have never had before, 3,000 subscribers to the BRETHREN EVANGELIST. With the premium offer on the first page, it does seem to us that there should be awakened sufficient enthusiasm to secure the required number which is less than one half thousand. Begin work at once, and during the month of November make a special effort.

The Brethren Home at Winona

The following letter from Brother Yoder explains itself. It should have the attention of all interested, and we hope may interest some who are not now interested. The fact that so many are making applications to rent the building is evidence that the investment is a profitable one. Remember that what is done must be done soon. Act at once. Following is what Brother Yoder writes:

Just now we are getting more applications from people who want to rent the building and run it as a hotel than from people who want to buy shares. But unless some fifteen or twenty make up their minds soon to use the opportunity it will be gone and some one else will sit on the wide veranda and enjoy the view and likewise the advance in the value of the property and consequent renting value, which is sure to come as soon as the boys' school is opened near it this coming year. A cut of the building will appear this week or next. It should be remembered that all the furniture goes with the building—table ware and everything. Parties interested should write at once. Will pastors please send me names of persons who should be interested. Address,

C. F. YODER, Warsaw, Ind.

Does Prohibition Prohibit

The argument is often made against the prohibition of the liquor traffic that a prohibitory law does not prohibit its manufacture and sale. But the argument falls to the ground in the face of the facts in the case. Take Kansas as an example. Nebraska, a neighbor state of Kansas without a prohibitory law drinks ten barrels of beer to one in Kansas. The truth is a law prohibiting the manufacture and sale of strong drink can be enforced and is enforced just as other laws are. Murder and stealing are prohibited, and the penalty for the former is death, yet people steal and murder. When the liquor men boast that such a law can not be enforced they simply acknowledge themselves a lawless people which they are. Some time ago Charles M. Sheldon made a statement before the World's Women's Christian

Temperance Union at Edinburg that the Kansas liquor law is as well enforced as any other law, and the statement is confirmed by those who have made special investigations. He says:

In Topeka, a city of 35,000 inhabitants, the law is better enforced now than at any time in the last four or five years. There are no open saloons in Topeka, and there has never been since the enactment of the prohibitory law. At times, when the law has been poorly enforced, there are a good many joints (every place where liquor is illegally sold is called a joint) start up. Some have only bottles and glasses; some have tin dippers or teacups; some have a good assortment of utensils and drinks; some have planks for counters, and some have bars—but all are concealed from the public view. Public opinion soon demands that the officers enforce the law. The keepers are arrested, and most of them are fined and some of them sent to jail. The liquor, if any is found, is poured into the street, and all fixtures and apparatus destroyed. This course soon drives the joints out of existence. Today there are few places of this kind in Topeka, less by a considerable number than when Mr. Sheldon was speaking in Edinburg. The people of Topeka frown upon a lax enforcement of the law, and refuse support to any city government that grows weary in well-doing. Consequently near the close of every administration the law is better enforced. While Topeka adopts the close-them-up system of dealing with joints, every other city of the first class in the State takes an entirely different method, viz., they arrest and fine, once a month regularly. The joint keeper walks up every month, pays his fine and returns to his illegitimate business, which to him now seems perfectly legitimate because he has assurance of no more interference for thirty days. The fines collected monthly aggregate in a year to from \$600 to \$1,000 for each joint, and amount to about the same thing as a license. The place of business is not in reality a saloon, because it has no license—only a fine. There is about as much difference as between tweedledum and tweedledee. About one half the cities of the second class adopt the close-up plan and

the other half the bull-and-fine plan. The third class cities scattered over the State are nearly all managed on the close-up plan. The drug stores are the only places where liquor can be legally obtained, and then only for medicinal, scientific, and mechanical purposes on sworn statement of the purchaser. There is much talk about the drug stores being run as joints, but there is little truth in it. While the farming community in some parts of the State is made up of a foreign population accustomed to the use of beer, it is a fact easy to verify that the greater part of the beer consumed in Kansas is drunk in the cities.

Economy in Religion

To a great many people of limited means, the habit of economy, the policy of getting as little as you can get along with, and at the least possible cost, is a necessity which they cannot avoid. Indeed it is to them the highest temporal wisdom, so essential to their well being and peace of mind that it must be jealously guarded against all encroachments and temptations. But sometimes the habit gets beyond its proper bounds and the man becomes a miser. Again it takes another form still more reprehensible, and shrivels up the soul with the thought of cheapening salvation. He will join this or that church because it costs less than others.

There will be less demand in that communion for his money. There is not so much agitation of the educational and missionary duty. The preachers, those people who do nothing and live on the fat of the land, get lower salaries. Their stipends are calculated on almshouse principles, and of course it takes less money to pay them. Then again in that easy going church there are fewer spiritual activities, and that of course leaves our economical friend more time to devote to the world, the flesh and other horned cattle. For fear that more personal religion, more practical piety, might spur him to greater activities and larger expenditures, he labels these things 'fanaticism,' and strikes an attitude of pious reprehension. Spirituality is an idea which excites his suspicion. It's a dangerous thing to fool with. He keeps the commandments,—at least two or three of them once or twice a year,—and that satisfies that part of his nature which is supposed to be a soul. When a man becomes confirmed in these mental habits, it would take a Gabriel's horn to wake him up. Raising the dead is easy compared with a job like that.

Personal Mention

Brother J. L. Kimmel reports one accession at Ankenytown, Ohio.

Brother J. O. Talley, Chicago, reports one accession to the Brethren mission in that city.

That is a very timely and suggestive article by